/132 cont'd/
Upon leaving, we presented him with some gifts, for which he thanked us profusely.

/133/ In order to get pictures of the t'iao niang, at four o'clock in the afternoon, we had Mr. Wu Jui-lin act as the sick person and asked several "old women" to perform the t'iao niang in the drying yard at Mr. Chao-i's home. Perhaps because they perceived our intentions, they did not act as naturally as they normally would have. It was a half-hearted performance, for which we paid them four dollars and, in addition, a small pig, which were taken away and divided among them.

In the evening we watched Mr. Chao-i training his wild horses in his fish pond /sic/. His expertness in the training was much admired by us.

Second month, twenty-fifth day. (Thursday)

It had been reported that Headman Lu of Ang-chi village would conduct a tso chai for his dead brother on the three days, the 25th, 26th, and 27th days of the month. We decided to go to that village and stay there in order to observe this carefully, and at the same time to get a better look at the general conditions of living of the Miao. Mr. Chao-i gave us a rich farewell banquet with pigs and lambs, to which he also invited several other Li headmen of the vicinity. After the feast, we left for Ang-chi village. There we rested for a while, and then went to Chih-pao village where we wished to borrow Headman Teng's family heirlooms, such as the pictures of gods and the Taoist books for photographing. Mr. Yang Cheng-chih, Mr. Wu Jui-lin, Mr. Chiang Ying-liang, and Mr. Kuang Pe-ngo were to leave from here for Ta-ch'i, and then they would take the route to Wu-chih /"five fingers"/ Mountain to make their investigation. Mr. Ho Yüan-chiung and I were to return to Ang-chi and were to stay in this Li and Miao area for some time. The two groups of our party thus bade farewell to each other, and each pursued its own course. In the midst of deep valleys and steep mountains, I began to feel loneliness in a strange land with no one

/1 cont./

cartography, etc. were the responsibilities of Mr. Yung T'u-heng, who accompanied us. The Miao gentlemen who helped us were Messrs. Wu Wen-hsiang, Wu Liang-tso, and Wu Tsung-hsian of Feng-huang; Mr. Shih Ch'i-kuei of Kan-ch'eng; and Messrs. Lung Lin-chang, Lung Ting-kuo, and Lung Sheng-fa of Yung-sui, who were with us day and night ready to answer our questions. After we left western Hunan Messrs. Shih Ch'i-kuei, Wu Liang-tso, and Wu Wen-hsiang undertook /2/ supplementary investigative work that we designated, for a long time. Thus, although our trip was short, the work accomplished would have taken a year or at least more than half a year had it been conducted by one person alone.

After our return to Nanking, as we were organizing the material collected during our trip, we were called upon to investigate the Yü tribe, and so we went to southern Chekiang in the spring and summer of the following year. That autumn Ling Shun-sheng was invited to Yunnan by the Yunnan Board of Education; Ruey Yih-fu was engaged in fingerprinting and body-measurement work. In the autumn of 1935 both of us participated in the Anglo-Chinese Border Commission for the demarcation of the southern section of the Chinese-Burmese frontier, and had to travel to the Yunnan border. Not until the summer of 1936, after our return to Nanking from Yunnan, were we able to utilize part of our time to reorganize and study our material from western Hunan. A year later half of the draft of the present report was completed, when the Lu-kou-ch'iao //Marco Polo Bridge/ incident took place, which disturbed our minds terribly. The writers first followed the Institute's move to Hunan, then to Kwangsi, and finally in 1938 to Yunnan, before we were able to resume writing. At the end of the year the first draft was completed. Last spring and summer the books of the Institute arrived in Yunan, and with the references thus made available we were able to check and revise the first draft, and then to make final copies of the manuscript. By winter the entire work was ready, but Ruey Yih-fu was asked to go to Kweichow to investigate the folk art

2:Ling & Ruey--vi E-5 (1933) 1947 AE5 Miao AE5

/3 cont./

000 Administration, Hsü Tzu-lin, the principal of the United Normal School of the three hsien of Feng, Kan, and Ma, Shih Ai-san (Hung-kui), the private secretary of the hsien government of Feng-huang, Wang Yüeh-yen, and the gentry of western Hunan, such as the gentlemen Messrs. Chen Shao-nan, Chen Tzu-kuang, Tso Wei-I, Chen Yin-sheng, T'ien Jen-wen, and Liu Tsu-p'ing. They accompanied us to many Miao villages in the Feng, Kan, and Sui hsien areas for on-the-spot investigations. In addition the following persons helped us greatly on the spot: at Feng-huang, district magistrate Chou Yao-nan and the principal of the Model Primary School, Liu Fu-lin; at Hsin-chai, Commissioner T'ang Wen-ju of the Feng, Kan, Sui Three Hsien Border Pacification Commission; and at Kan-ch'eng, district magistrate T'ien Yao-liu. Their hospitality and assistance were deeply appreciated. Among the Miao people we desire [115] to make special mention of Messrs. Shin Ch'i-kuei, Wu Liang-tso, and Wu Wen-hsiang, who contributed considerable material.

114 Finally, special thanks are due to Yung T'u-heng, who accompanied us to western Hunan and worked tirelessly. After his return to Nanking he helped us in arranging part of the material. The photographs and drawings in this book are all his.

000 The report in its completed form was approved by Director Fu Meng-chen (Szu-nien) of the Institute. The two chapters, "Language" and "Folk Songs," were checked by Li Fang-kuei and Chang Tz'u-yao. To all of them we express our appreciation.

Ling Shun-sheng
Ruey Yih-fu

April 30, 1940
Institute of History and Philology
Pao-t'ai Mountain
Lung-ch'üan Chen
Kunming

/22 cont./

173 This report agrees with the traditions of the Meau whom I investigated in Thailand. One of my informants, the chief [115] Pan Sung, was told by his grandfather, named nya lü, and by his father, named tsu ten, that their ancestors had once lived in Mongolia and had migrated from there to the Chinese border, then to Yunnan into the country of the Haw, and then to the south. Pan Sung's grandfather was even born in Yunnan. /23/ [148] In China, according to my informant, they had continual feuds with the Chinese, who attacked and pillaged them regularly. These brigands in China and Yunnan were all equipped with rifles, which were, of course, far superior to the weapons of the Meau. The Meau therefore had to hide in the woods and could not lay out fields. Grave famines broke out as a result, which forced them to emigrate from China, and, since the situation was no different in Yunnan, also from there. The grandfather of my informant, nyä lü, who was great chief (see the chapter, "Political Organization," section "Kingship and Chieftainship"), decided to do this and migrated southward with all the Meau under his jurisdiction. He led them to the Thailand-Indochina border, not far of their present settlements, where they have been living for several decades.

174 The presence of Meau on the island of Hainan has also been re- [131] ported. It seems, however, that these Meau were brought over only in recent times, in part by the Chinese from Kwangsi (1).

1. Stübel, II, p. 226.

This hypothesis seems quite plausible if one knows on what a vast scale resettlement activities involving tens and even hundreds of thousands of people were carried out in the wake of military action in Farther India. It would, of course, be necessary to determine once and for all whether the mountain tribes of Hainan [197] actually are Meau and not perhaps Yau. It is significant, at any rate, that Savina, the expert on the Meau language, compares the language of these mountain tribes with the language of the Man tribes, that is, Yau tribes, in Tonkin (2); according

2. Befeo 26, pp. 11 ff.

/386 cont./

411 Among the offensive weapons of the Meau, there were formerly spears, which have been retained today in crude [115] form only very sporadically. One of my interpreters, a Chinese trader, whose calling took him from one village to another, reported long thrusting spears with a double-edged, poisoned iron-point which was attached to a wooden shaft about four meters long. Even my best informants, however, could not remember such spears. In the old Chinese literature the use of [175] long spears is mentioned several times (2). Furthermore, wooden

2. Eberhard, II, pp. 245, 252, and 259.

clubs were used, which, however, are no longer found anywhere today. This /387/ club, round and about as thick as a thumb, with an egg-shaped handle, was made flexible at two points by the insertion of three chain links at each one.

As weapons for close combat the rice sickle (Fig. 271) is used, which for this purpose is equipped with a handle of about one and a half meters.

In addition, peculiar slings are used. They consist of perforated iron balls of about six centimeters in diameter, which are attached to a thin rope 20 fathoms long. One now grasps this rope half a meter behind the iron balls, whirls them in a circle, and lets them fly. When this sling has hit its target, it is pulled back by the rope.

On the other hand, there was no device for throwing spears. Nor were bow and arrows or battle-axes used, though [412] in close combat the Meau use their wood ax (see the chapter, "Means of Subsistence," Fig. 273) as a weapon.

411 One finds small knives (see chapter, "House Furnishings, 412 Household and Kitchen Utensils," Figs. 161-164) in daily use, which, in case of war, are used as pointed weapons in close combat. /Fig. 305 appears here./ The large bush knives (see the chapter, "Means of Subsistence," Fig. 272) have versatile utility as a jungle knife and as a hunting and war weapon, as does the slightly curved, double-edged saber with a thin blade.

/467 cont./

426 576 The extreme politeness of the Meau is also shown in collecting a debt. The Meau proceeds on the assumption that this demand for payment will not be a pleasant experience for the debtor, and /468/ the unpleasantness must be presented to him in the most amiable manner possible. The creditor announces his visit several months in advance. On the day set the debtor prepares a feast in which the creditor participates without saying a word about the debt. The Meau assume that this is superfluous, for the debtor knows only too well why the creditor has come. Shortly before the guest departs, the debt is paid without any request.

576 The same line of thought is the basis for the procedure of a visit if the visitor would like to make a request. Everything possible is discussed first, except the purpose of the call. The reason for the visit is mentioned quite casually only in connection with the repeatedly announced departure.

192 576 As "please," the Meau use the word tău or tău mĕn yē, which literally means "please a little"; "thank you" is tŏ tsē, but one usually says tŏ tsĕ hŏ lŏ, with the meaning of "thank you very kindly!" As affirmation, the Meau use yā; as negation, kŭ tsĭ ŏă. They also have expressions for a number of emotions: esteem = lău sĭ yŭn; veneration = lău sĭ lŭ lē; contempt = hŭ yŭ; fear, horror = hŭĭ; hatred = a drawn-out o, amazement = ŏŭ.

156 The Meau vary greatly in their mental abilities. One finds average persons among them, but in addition personalities with pronounced qualities of leadership, who stand out because of a talent for organization, which is peculiar to the Meau in general to a high degree, as well as because of heightened rhetorical gifts and an innate authority which everywhere is made up of the immeasurable, imponderable qualities of a natural leader. Such a born leader, for example, was the 115 156 Meau chief, Tsin Tsai, whose hospitality we enjoyed for some time and with whom I undertook hunting expeditions. It is 622 interesting how his personality impressed even an unprejudiced 123 European observer. For this reason I shall reproduce the pertinent section from my wife's journal:

/468 cont./

115 156 622 123

"Chief Tsin Tsai is a wonderful fellow. When he sits cross-legged on the ground, his long back hair knotted, the long tobacco pipe in his hand, his high forehead furrowed in thought, tensing the muscles of his lean jaws, /469/ stroking his sparse beard which hangs down from his strongly projecting zygomatic arches, he is so remarkably the typical representative of his industrious people, and yet he towers above their average. Not for a moment is he idle or unoccupied. Now he plaits a basket; scarcely finished, he cuts up a piece of game and distributes the meat, and now he sharpens his knife on a stone and goes into the bush for a few minutes. There he digs up some edible roots and brings them to us as a welcome supplement to our monotonous diet in the camp and visits my husband at his work in order to propose a hunting trip together. As soon as my husband has consented, he goes into his house to lay out a stick oracle and ask the spirits in which direction he must turn in order to have success, what kind of booty he can expect, and more of the same. During this time his people have come back from the fields. They quietly wait for the oracle and then turn to the chief with a series of questions. Quietly and decisively the latter now gives his orders and then is off on the hunt."

[224 787]

A few pages further in her journal my wife returns to the chief: "It is a pleasure to watch Tsin Tsai at work. He is friendly and helpful, offers us every service, carries the hand luggage, and regards no work as 'beneath his dignity.' Moreover, he is clever, circumspect, and prudent; he sizes up the situation immediately and is able to differentiate between the essential and the nonessential. He answers questions with brief, logical, and sensible replies. If one asks him for advice, he always supplements his information with detailed reasoning. To be sure, in matters dealing with hunting, he always judges for us on the basis of his own experiences, so that sometimes differences result. He maintains, for instance, that, after a shot, tigers come along to search for wounded game, whereas our experience was that they immediately disappeared, never to be seen again. Moreover, wild animals were generally much more timid than he expected, probably because there were more of us than he was accustomed to-

/469 cont./

115 156 622 123 [787] His unconditional reliance on the information from the spirits by way of the oracle is characteristic of him. We also discovered that prior to our arrival he had asked the spirits what our secret intentions were. The information must have been favorable for us, since he decided to obey us unconditionally. /470/ I can well imagine, however, that if the opposite had been the case, everything would have been other but pleasant.

"Tsin Tsai carefully cultivates his fields and in addition is an excellent smith who is even able to forge guns and to melt and work silver. He knows how to make paper as well as to castrate animals. His real passion is for the hunt. Finally, he [756] also acts as shaman, questions the spirits, and offers sacrifices to [757] the ancestors and spirits. He also, however, undoubtedly possesses medical knowledge, and the Meau come to him from afar in order to be treated by him. Without detriment to these activities, he discharges his duties as village chief and judge to the satisfaction of all."

762 Although the vitality of the Meau seems almost inexhaustible and they are very cheerful, suicides nevertheless occur. In three instances that I learned of, it was a matter of unhappily married women who had no chance of getting a divorce. In one case, a young man could not get along with his older brother who was acting as the head of the family.

53 The Meau are not especially good orators, but on the other hand are very talented lyrically as poets and singers.

177 In keeping with their great vitality, they are open to innovations if a thing does not conflict with their tradition, their religious prohibitions, or their experiences. They indeed cling tenaciously to their traditional attire, but, from what has been said, they may be regarded as quite adaptable. To be sure, Savina (1)

1. II, p. 188.

states: "During the course of his migration he (the Meau, note by Dr. B.) has seen among other peoples houses that were much more comfortable than his own. And yet it never occurs to him to build something similar." In my opinion, however, this does